CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AT 81 WASHINGTON STREET.—PRINTED BY ISAAC R. BUTTS AND CO.

VOL. V. BOSTON, SATURDAY, APRIL 8, 1826. No. 14.

RELIGIOUS INTELLIGENCE.

BRIEF VIEW OF THE MISSIONS,

UNDER THE DIRECTION OF SOCIETIES IN THE UNITED STATES.

I. AMERICAN BOARD OF FOREIGN MISSIONS.

MISSIONS at BOMBAY—in CEYLON—among the CHEROKEES, the CHOCTAWS, and the CHEROKEES-OF-THE-ARKANSAS—at the SANDWICH ISLANDS—MALTA—in SYRIA—in PALESTINE—and at BUENOS AYRES. Measures have also been taken to ascertain the religious and moral state of CHILI, PERU, and COLOMBIA.

BOMBAY.

The third of the British Presidencies in India; about 1,300 miles, travelling distance west of Calcutta. Population of the Island about 200,000; of the countries, in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay, Mahim, and Taanah.

CEYLON.

A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the straights of Manaar. Length 300 miles, breadth 200. Population, 1,500,000. It constitutes one of the British governments in India, but it is not under the control of the East India Company.

The missionaries of the Board are in the nothern, or Tamul division of the Island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

The number of native children boarding in the families of the missionaries, is 155.—The number of natives belonging to the church is 73. The number of native free schools is 59. The number of boys in these schools, is 2,114, and that of girls, 255; total 2,669.

THE CHEROKEES.

A tribe of Indians inhabiting a tract of country included within the chartered limits of the states of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000.

Commenced in 1817. Stations at Brainard, Creek-Path, Carmel, Hightower, Willstown, Haweis, and Candy's Creek.

Brainard is within the chartered limits of Tennessee, on the Chickamaugah creek, 2 miles north of the line of Georgia, 7 south-east of Tennessee river; 240 north-west of Angusta; 150 south-east of Nashville; and 110 south-west of Knoxville.

A translation of the New Testament into Cherokee has been commenced by Mr David Brown, with the occasional assistance of two or three of his countrymen, who are more thoroughly acquainted, than he is, with that language.

THE CHOCTAWS.

A tribe of Indians, residing between the Tombigbee and Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 20,000.

Commenced in 1818. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, Iikhunnuh, and at three other places not yet named. All these stations are within the chartered limits of Mississippi.

Elliot is situated on the Yalo Busha creek; about 40 miles above its junction with the Yazoo; 400 mtles W. S. W. of Brainard; 140 from the Walnut Hills, on the Mississippi river, and from Natches, in a N. N. E. direction, about 250 miles.

Mayhew is on the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, 90 miles E. of Elliot, and 18 W. of Columbus

THE CHEROKEES OF THE ARKANSAS.

Cherokees, who, from the year 1804 to the present time, have removed from their residence E. of the Mississippi, to a tract of country on the N. bank of the Arkansas river, between longitude 94° and 95 W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

Commenced in 1820. There is only the station of *Dwight*—on the west side of Illinois creek; four miles north of the Arkansas river; 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river; and about 200 miles in a direct line from its mouth.

THE SANDWICH ISLANDS.

A group of Islands in the Pacific Ocean, between 18° 50 and 20° 20 north latitude, and 154° 55 and 160° 15 west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E. Hawaii (Owhyhee) being the south-eastern Island. The estimated length, breadth, and superficial contents, of each Island, are as follows:

	Length.	*Breadth.*	*Square miles.*
Hawaii,	97 miles,	78	4,000
Maui,	48	29	600
Tahurawa,	11	8	60
Ranai,	17	9	100
Morokai,	40	7	170
Oahu,	46	23	520
Tauai,	28	32	520
Niihau,	20	7	80
Taura, Morokini,	Little more than barren rocks.		

Established in 1820. Stations on *Oahu*, at Honoruru; on *Tauai*, at Wiamea; on *Maui*, at Lahaina; on *Hawaii*, at Kairua, Waiakea, and Kaavaroa.

The press at Honoruru is pouring forth its blessings. Two thousand copies of a hymn book have been distributed, and 6,000 elementary sheets, containing the alphabet of different sizes, and specimens of spelling of from one to ten syllables. The people are calling for books, slates, and above all for the Bible.

Eight churches have been erected for the public worship of the true God, chiefly by the native chiefs. In some of them large congregations assemble.

The schools flourish. On every part of Maui they have been established, and Kaikioeva, governor of Tauai, has expressed a determination to establish them in all the districts of that Island. On Ranai there are also schools. At the stations on Hawaii they prosper; and at Honoruru the number of pupils—children and adults, chiefs and people,—was about 700. *Fifty* natives, who have been taught to read and write by the missionaries, were, at the latest dates, employed as schoolmasters. Between *two and three thousand* individuals, of both sexes, and all ages and ranks, were receiving regular instruction in the schools.

MALTA.

An Island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference.—It is about 50 miles from Sicily. On this Island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

SYRIA.

Syria is said, by writers on geography, to be the whole space lying between Alexandretta or Scanderoon on the north, and Gaza, on the borders of the Arabian desert; and is bounded S. E. and S. by the desert of Arabia, and W. by the Mediterranean. Its north-eastern and eastern limits are not well defined. In this larger sense it includes Palestine. It seems proper, however, that these two interesting tracts of country should be considered as separate and distinct. In Syria there is but one station.

Beyroot, a sea-port town, at the foot of Mount Lebanon, in the Pashalic of Acre. Population not less than 5,000.

PALESTINE OR THE HOLY LAND.

Including all the territory anciently possessed by the Israelites.

Jerusalem. The capital of Palestine. Population estimated at from 15,000 to 20,000.

Rev. Pliny Fiske, and Rev. Jonas King, *Missionaries.*

In a year previous to May 1824, Mr Fisk had spent seven months in Jerusalem, a longer period than any Protestant missionary had ever spent there before. At the latest dates, both of these missionaries were at Beyroot, and Mr King was on the point of leaving that place for Smyrna, the three years for which he engaged to serve in this mission having expired.

[Intelligence has lately been received of the death of Rev. Mr Fisk, a man, whose character according to the testimony of all who knew him, entitled him to respect and confidence, and whose death is a public loss. *Chr. Reg.*]

BUENOS AYRES.

One of the South American Republics.

Rev. Theophilus Parvin, *Missionary.*

Mr Parvin has established an Academy in Buenos Ayres, containing about 70 scholars, all above ten years of age, and some of them children of men high in rank. The Bible is one of the reading books. Several children have been placed by their parents in the family of Mr Parvin, and submitted entirely to his care and counsel.

CHILI, PERU, AND COLOMBIA.

Republics in South America.

Rev. John C. Brigham, *Travelling Agent.*

Mr Brigham sailed from Boston, in company with Mr Parvin, July 25, 1823. After acquiring the Spanish language, he crossed the continent to Valparaiso; spent some time in Chili; and, at the latest dates, had arrived at Lima, in Peru. From thence he expected to pass to Guiaquil, Quito, Bogota, and Caraccas, in Colombia. He may reach the United States during the present year.

[Mr Brigham's letters show him to be a sensible man, and contain much useful information. *Chr. Reg.*]

FOREIGN MISSION SCHOOL,

Situated in Cornwall, Conn. Established in 1816.

Rev. Amos Basset, D. D. *Principal.*

About 60 heathen youths, from various nations, have, at different times, been members of this school.

SUMMARY.

Whole number of preachers of the gospel from this country,		34
Native preachers and interpreters,		6
Laborers from this country, including missionaries, and male assistants,		73
Females, including the wives of the missionaries,		69—148
Stations,		35
Churches organized,		13
Schools,	about	150
Pupils,	"	7,500

II. UNITED FOREIGN MISSIONARY SOCIETY.

MISSIONS among the OSAGES-OF-THE-ARKANSAS—the OSAGES-OF-THE-MISSOURI—INDIANS at TUSCARORA, SENECA, and CATARAUGUS, on the western borders of the state of New York—at MACKINAW, in Michigan Territory—at MAUMEE, in the state of Ohio—and among the American emigrants in the Island of HAYTI.

THE OSAGES.

A tribe of Indians in the Arkansas and Missouri Territories. Population about 8,000. Missions at Union, Hopefield, Harmony, and Neosho.

Union. Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas. Commenced in 1820. *Harmony*, among the Osages of the Missouri.

INDIANS IN NEW YORK.

The remains of the Six Nations. Stations at Tuscarora, Seneca, and Cataraugus.

INDIANS IN THE MICHIGAN TERRITORY.

Mackinaw. On the Island of Michilimackinack. Commenced in 1823.

INDIANS IN OHIO.

Maumee. On a river of that name, near Fort Meigs, Wood county.

HAYTI.

Commenced in 1824, among the colored people who have lately removed from the United States, estimated at more than 5,000.

Number of Stations,	10
Number of laborers, male and female, (as stated in a late official survey,)	55
Number of pupils in the schools,	230

III. AMERICAN BAPTIST BOARD OF MISSIONS.

MISSIONS in BURMAH—WESTERN AFRICA—among the CHEROKEES—the CREEKS—and the INDIANS in MICHIGAN and INDIANA.

BURMAH.

An empire of Southern Asia, supposed to extend from long. 92° to 102° east, and from lat, 9° to 26° north. It is about 1,200 miles from north to south, but varies much in breadth. Population estimated at 17,000,000. In religion, the Burmans are the followers of Boodh, and have numerous temples and idols.

Commenced in 1814. Stations at Rangoon and Ava.

Rangoon and *Ava.* The former of these places is the principal seaport of the empire, on the north bank of the eastern branch of the Ah-ra-wah-tee river, 30 miles from its mouth. Population 30,000.—Ava is the seat of government. It is on the Ah-ra-wah-tee, 350 miles above Rangoon.

WESTERN AFRICA.

Monrovia. In Liberia, the residence of a colony of free colored people, planted by the Amerian Colonization Society. Commenced in 1821.

THE CHEROKEES.

Valley Towns. On the river Hiwassee, in the S. W. corner of North Carolina.

Nottle. Sixteen miles from the Valley Towns, and the site of school.

THE CREEKS.

A tribe of Indians in the western part of Georgia, and eastern part of Alabama.—Population about 16,000. Commenced in 1823.

Withington. On the Chatahooche river, within the chartered limits of Georgia.

INDIANS IN MICHIGAN.

These Indians are the Putawatomies and Ottowas.

Carey. On the river St Joseph, 25 miles from Lake Michigan, and 100 north-west of Fort Wayne.

Thomas. A station among the Ottawas, about 120 miles north-east of Carey; and the site of a school.

INDIANS OF INDIANA.

These Indians are the Miamies and Shawnees.

IV. AMERICAN METHODIST MISSIONS.

The American Methodists have missionaries among the CREEKS, CHEROKEES, WYANDOTS, and MOHAWKS.

THE CREEKS.

Coweta. In Georgia. Commenced in 1821.

THE CHEROKEES.

There are three stations among the Cherokees, called the Upper, Lower, and Middle missions.

THE CHOCTAWS.

A mission has been established by the Mississippi Conference among the Choctaws.

THE WYANDOTS.

Indians in the northern parts of the state of Ohio.

Upper Sandusky. On Sandusky river, about 40 miles south of the bay of the same name.

THE MOHAWKS.

Grand River. In Upper Canada.

V. PROTESTANT EPISCOPAL CHURCH.

Green Bay. In Michigan Territory. The principal tribe of Indians is that of the Menonimees. A number of the New York Indians have lately removed thither.

VI. UNITED BRETHREN.

Spring Place. Among the Cherokee Indians, within the chartered limits of Georgia, and about 35 miles S. E. Brainerd. Commenced in 1801.

Oochelogy. About 30 miles from Springplace, in a southerly direction. Commenced in 1821.

New Fairfield. A settlement in Upper Canada.

The Moravian Church in this nation contains from 20 to 30 Indian members; and the school at Spring-place about 30 scholars.

The following brief history of this branch of the Brethren's missions, is extracted from their quarterly publication.

"Before the revolutionary war, the Brethren had three flourishing settlements on the river Muskingum. In 1782, these places were destroyed, and the inhabitants partly murdered, partly dispersed. *Fairfield* in Canada, was built by such of the Indian converts as were again collected by the missionaries. In 1798, the land belonging to their former settlements on the Muskingum, having been restored to the Brethren, by an act of Congress, a colony of Christian Indians was sent thither to occupy it, and a new town built on that river, called *Goshen.* The greater part of the Indian congregation, however remained at Fairfield, the missionaries entertaining hopes, that from thence the gospel might find entrance among the wild Chippeway tribe inhabiting those parts. During the late war, Fairfield was destroyed; but the inhabitants being again collected in one place, they built a new settlement higher up the river, and called it *New Fairfield.*"

Goshen is not now to be reckoned as one of the Brethren's missionary stations, the few Christian Indians who were there having joined their brethren at New Fairfield.

The United Brethren's Society exists chiefly in Europe. It commenced its foreign operations nearly a century ago, and has now about 30 settlements, 170 missionaries, and 30,000 converts.

VII. SYNOD OF SOUTH CAROLINA AND GEORGIA.

Monroe. Among the Chickasaws; a tribe of Indians, whose country is included within the chartered limits of the States of Mississippi and Alabama; population about 6,500.

GENERAL SUMMARY.

From the preceding Survey, it appears, that the number of stations, missionaries, &c. under the patronage of Societies in the United States, (at least so far as we have the means of knowing) is as follows:

Number of stations,	64
Number of male missionaries, (of all classes,)	127
Number of Pupils in the Mission Schools, about	8,000

ORIGINAL COMMUNICATION.

RELIGIOUS FANATICISM.

There are few studies more delightful, than that which regards the operations of the mind. Accordingly, we seldom find that he who once engages in the pursuit of intellectual philosophy, and dives deep enough into it to realise its pleasures, is content to leave it without some vigorous efforts to grasp its highest and sublimest theories. It is not indeed a science of exactness, it does not frequenly admit of perfect demonstration, it does not often present to us a theorem, and then follow it out link by link with a chain of beautiful, and at the same time irresistible reasoning. Yet it is a science of discoveries, constantly presenting novelties, taxing our noblest powers of thought, turning us inward upon ourselves, and leading us to analyse the distinguishing characteristics of our nature, the immortal part of our being; it deals with the general laws which govern all our intellectual phenomena; and far from meddling with the visionary speculations of the schoolmen——brings us to sound conclusions, founded upon our own *consciousness*, and drawn out by the plain process of induction.

This science comprehends the history of the passions, in itself a most interesting department of human knowledge; and though in its legitimate province it may not contemplate *the causes* of the intellecual phenomena; speculations upon these, nevertheless, are closely connected with it. We cannot trace out these phenomena to any extent, without wishing to look a little at the mechanism which produces them; but while we do this, we must remember that we have left the terra firma of the inductive method, and have got upon the fairy land of speculation, where we are in constant danger of being tempted into the wildest and most extravagant fancies. The imagination, if unchecked, will run heedlessly on, till it betrays us into all the follies of a methaphysical alchemy.

Nothing causes more wonderful effects upon the mind, than religion in all its shades, of weakness, fervour, and fanaticism; and of them, none are more deplorable, none more pitiable, than those which originate with the last. Religious fanaticism has had its slaves, in all ages and countries, under every kind of government, under every system of theology. Its martyrs swell the histories of all of them; and its extravagances continue to be exhibited in our own time and country, working with equally prodigious power upon the characters and pursuits of young and old. Its votaries live "in the world," but as they think, "above the world;" they believe themselves in a good degree spiritualised, and fit to hold converse with heaven; they look down with undisguised scorn upon the vanity of human hopes and wishes, the transitoriness of earthly felicity, and flatter themselves, that they neither indulge the one, nor regard the other.

In the guidance of the young, nothing can be of more importance, than early to instil the true fundamental and elementary principles of religion; and too much care cannot be taken to prevent the growth of false ones. Distinguishing doctrines of the various sects of religionists, should for a long time be kept out of sight, till the mind has become mature enough to judge for itself, and the bible as the rule of right, has been well studied, and in an intelligent manner. Instances of religious fanaticism can, too frequently, to the reproach of parents and instructers, be traced either to a total neglect of the subject when young, or to an improper, and therefore pernicious mode of early instruction.—In the one case, the mind comes into the world utterly defenceless, and exposed to the first attack, which may be made on its credulity; in the other, it may have imbibed pernicious hints, which time and habit will ripen into the most dangerous principles.

Religious fanaticism in the young, is not much to be feared; the danger is not so much in the thing itself, as in the mode in which it is treated. Harshness and severity are entirely misplaced; and intellectual philosophy teaches, that even ridicule is a weapon, which in such cases cannot be used with too much delicacy and hesitation. For we should reflect, that this fanaticism is near akin with religious enthusiasm, which has been declared to be "one of the manifestations of our immortality;" it is, while it lasts, sincere, it is the feeling of the heart, it has become interwoven with the strongest sentiments of our nature, and can only be destroyed by the conviction in its subject of its absurdity. Bring about this, and the baseless fabric will instantly fall.

The effect of severity will be only to render the malady more desperate; and where the mind has become resolutely, because conscientiously fixed, ridicule, while it may disgust beyond endurance, will merely serve to strengthen the previous impressions. The only remaining resort is reason, and this, if skilfully managed will conquer. But we are inclined to believe, as was hinted before, that where the subject is young, that very fact points to itself as the remedy; as has been beautifully remarked, "it is not in the hey-day of health and enjoyment, it is not in the morning sunshine of his vernal day, that man can be expected, feelingly to remember his latter end, and fix his heart upon eternity." The heart in youth is too constantly surrounded by a world of novelties, not to be attracted by them; it is not in the nature of things that religious enthusiasm should continue to occupy for a great length of time its whole energy, to the exclusion of all else. At this season of life, it owes its origin to peculiar and temporary circumstances, and the effect must cease with its cause. "When experience with the utmost solemnity of truth has told us, that all is vanity;" when friends have been in succession torn from us, till we seem left alone in the world; when sickness and trouble have been plying us with repeated attacks, then indeed, the soul sees life and all that attends it, clad in a sombre hue, with nothing to attract or console. Then too, it is open to a lasting and abiding sentiment of religion, which requires but little aid to be fanned into enthusiasm, and in many cases to transform its possessor into a perfect fanatic.

None is so charming as youthful piety.—In the freshness of life, in the innocence and purity of the heart, the offering which it lays on the altar of God, is truly of a "sweet smelling savour." But it must be chastened, sober piety; not boisterous nor obtrusive,—showing itself rather in character, than profession, in the mildness and gentleness of its affections, in the warmth of its love for virtue and rectitude. It is only when under the name of piety, fanaticism threatens the happiness of the young, and the peace of their friends, that we would sound an alarm. And even then, we would not irritate nor persecute it; neither would we employ the poignancy of ridicule without great caution and delicacy. Cases seldom occur when we can, as was done in the days of Queen Anne, laugh fanaticism, or enthusiasm out of countenance; but argument, reason, persuasion, tempered and administered with kindness, are always at hand. The heart must indeed be stubborn, which will refuse to listen to them, the mind sadly blunted, which will not be convinced by them. But this is not to be feared; youth is the season of impressions, and there must be great mismanagement, if the means above hinted at, fail to produce their intended effect. With such means, let not the parent or the friend despair; the effort may be long, and require considerable exertion of patience; but the "perfect work" will eventually be accomplished, and furnish a reward, amply compensating the pains bestowed.

There is nothing upon which worldly minds talk more heedlessly, than religious enthusiasm or fanaticism in youth. The subject of the one or the other is denounced, ridiculed or insulted; charity has little or no place in the treatment bestowed, and even family affection has sometimes appeared to lose its tenderness in consequence. This cannot be justified, and the last part of it is hardly conceivable. That heart, which stands alone in its little circle, touched with religion, as it believes, however it may be mistaken and deceived, is likely to have much finer feelings, more expansive benevolence, and more endearing sensibilities, than those who scoff at, and deride it. Even while they persecute, it blesses them; and what it considers their lost state, is its worst, perhaps only source of anguish, prompts its most fervent prayers, and excites its tenderest pity. Besides, error never thrives so well, as under persecution; the mind can hardly brook opposition to opinions, which it has embraced from conviction, and when harassed and troubled on their accounts, naturally clings to them with tenfold tenacity.

BIOGRAPHY.

The following account of the last sickness of the Rev. John E. Abbot, pastor of the North Church in Salem, is taken from a sketch of his life and character given in the Christian Disciple for 1820.—Though it may not be new to all our readers, we doubt not it will be acceptable to them. The power of religion has seldom been more beautifully exhibited than in the character of Mr Abbot, and the last days of a christian have seldom been so well described as in this sketch. It is full of instruction, for it portrays not scenes which a religious fancy has drawn, but those to the reality of

which bereaved friends can bear witness. They who have never seen the Disciple may be more interested in these extracts by learning, that Mr Abbot was ordained in 1815, before he had passed his twenty second year, that in two years after his settlement, his health became impaired in consequence of his devotedness to his labors, and that subsequent bleeding at the lungs, with the usual attendant complaints, occasioned that confinement of which mention is made in the first of the following paragraphs. He afterwards had some prospect of recovery, but soon relapsed so far as to render an absence from New England during the winter of 1818-19, advisable. In the spring he returned from Havana, disappointed in his hopes of receiving benefit from a change of climate. His strength was just sufficient to bear him home.

During the winter he was confined to his chamber, and principally to his bed; his weakness was extreme; his voice only a whisper; and he believed himself to be a dying man. But there was nothing in him of distress, agitation, or gloom; he was the same tranquil and cheerful man that he had been in health. His unwillingness to speak of himself, and his great aversion to talking much of what was passing within him, which was always a prominent trait in his modest character, prevented his conversing much, or to many persons, of his feelings and prospects. He knew that religion did not consist in being forward to tell the secrets of the soul. He did not conceal, however, from those friends who had a right to know his thoughts, that he thought his days were numbered; and to a friend, who often watched with him, he spake frequently without reserve; dwelt upon the thought of dying with perfect calmness; expressed with energy the satisfaction and peace which he derived from the views of religion he had imbibed and preached; and especially from those affectionate and confiding sentiments respecting the essential goodness of God, which had always laid at the foundation of his piety and hope.

He arrived in Exeter, at the abode of his parents, in June, 1819. During the summer his decline was certain but gradual. He had too long contemplated the event to be moved by it. His whole demeanor remained collected and tranquil. There was a quietness in his manner, a placid gentleness in every look and word which came from him, which discovered that death had no terrors to sadden or deject him, and that he had no duty now but to withdraw his interest from earthly things, and "prune his flight for heaven." The same desire to save others from pain, which had always been eminently characteristic of him, prevented him for a long time from speaking of his death to the friends who were with him, and made him reluctant to convey, even by any thing in his manner, that he thought himself so near his departure.—But about a fortnight before his death, he communicated to his father his belief that all hope of recovery was passed; said that he had long since relinquished hope; that he had wished to live that he might be useful to his parish, and that he might be instrumental in communicating religious instruction to his brother and sister; but he was convinced that for the wisest and best reasons this was not permitted, and he perfectly acquiesced. After this disclosure his mind seemed relieved. Every thing indicated composure of spirit and a quiet waiting to be gone. He was for the most part spared much pain, and the powers of his mind remained perfectly unimpared. During the last week of his life he listened occasionally, in the little time in which his extreme exhaustion would suffer him to command his attention, to passages from the bible and other pious books; and never omitted his habit of retiring to his devotions, till a few days before his death.—Two days previous to this event, he made a memorandum in writing of several little things which he wished should be given as remembrances to some of his friends; and renewed the request, which he had made on leaving the country, that a certain part of his library, containing his most valuable theological books, should be given to his church for the use of their future ministers. In the night of October 6th his complaints increased, and his dissolution was evidently near.—Towards morning he passed through a severe paroxysm of pain, and his breath afterwards grew shorter. He called his brother to him, and bade him look upon him, and see what religion would do for a man at the hour of death. When the time of his departure came, he was sensible of its arrival, and calmly said, "Mother I am going to leave you." He kissed her, and said, "Where is my father." When his father came he gave him also a parting kiss, and then, looking up to heaven, pronounced in an audible, distinct voice, "Father, into thy hands I commend my spirit." No other words were heard but the ejaculation, "Blessed Jesus—" He requested to remain quiet, and his eyes were still raised, as in prayer, when he gently ceased to breathe. Thus he died as he lived, in every thing consistent, in every thing beautiful. He was indeed ripened for a better world. His career was but short, but few men will live to do more for religion.—One such example of the power of christianity to purify and exalt the character, and to throw a heavenly lustre over the bed of death, is worth many longer lives of ministerial usefulness.

YOUNG PREACHERS. It is required of candidates for the ministry by the canons of the church of England, that they feel certified that they have a certain warrant from the Holy Spirit to undertake the sacred office. As our union increases in numbers the learned professions will be more thronged, and temptations will be more frequent to the young to enter into the ministerial office.—God grant that secular motives may not bias their minds, nor the people be left to have their spiritual guides from the number who think more of the loaves and fishes of office than of saving souls from spiritual death.

CHRISTIAN REGISTER.

SATURDAY, APRIL 8, 1826.

A desire has been expressed by many of our subscribers, that the Christian Register should contain more religious intelligence.—We have always seen the great advantage which many other religious papers had, in the possession of such a fund of matter, as is furnished by the proceedings and correspondence of missionary, tract, and education societies. They are thus enabled to create and gratify a taste in their readers, which we have not been very anxious to nourish, a taste for *religious news*. It is well however that we should know what measures have been adopted, and are in operation for the diffusion of what others believe the principles of the gospel. It is well that we should learn what success has attended them, or in what points they have failed. It is certainly important that Unitarian Christians should be made acquainted with the means which are employed to unite all sects against them, and to direct the energies of all to the destruction of that *heresy* at whose progress its enemies are so alarmed. and about whose prevalence many of its friends seem so indifferent. We shall, therefore, under the head of Religious Intelligence, give not only an account of the future operations of the various sects by which we are surrounded, but a brief survey of their past history. We must be chiefly indebted to the publications of these sects, and shall consider ourselves at liberty to borrow freely from them, always meaning, however, to give them credit for what we take. We have for this week, selected the most important facts given in an article, which introduces the volume of the Missionary Herald for the present year. To this work we shall often resort for extracts, and we cheerfully improve this opportunity of expressing our obligations for much instruction and pleasure which it has afforded us.—It contains many unprofitable details, and many remarks of doubtful value, and some that we entirely disapprove; but as a source from which interesting facts respecting missionary schemes and labors may be drawn, we hold it in good esteem.

We observe in the corrected edition of the Remarks on the Character and Writings of Milton, republished from the Christian Examiner, that a few words have been added by way of explanation, to the passage upon the unitarianism of Milton, Newton and Locke.—The argument from the authority of distinguished names has been so much abused, and the purpose for which great men are quoted, is so little understood, that we were glad to to see this caution; and as we have published heretofore the whole paragraph, we will copy what is added.

"Our principal object in these remarks has been to show. that as far as great names are arguments, the cause of anti-trinitarianism or of God's proper Unity is supported by the strongest. But we owe it to truth to say, that we put little trust in these fashionable proofs. The chief use of great names in religious controversy is to balance and neutralize one another, that the unawed and unfettered mind may think and judge with a due self-reverence, and with a solemn sense of accountableness to God alone."

The present number of the North American Review contains an elaborate and learned article of considerable length on the Samaritan Pentateuch. It cannot be of much interest to the general reader, but we apprehend will be found acceptable and valuable to the theologian. The writer—whom we understand to be a distinguished professor from our principal theological seminary—has discussed several questions relative to the history and criticism of the Pentateuch in an able and independent manner—vindicates at large its claims to have been written by Moses—discusses the authority and value of the Samaritan copy—gives account of the latest labors of Gesenius and Jahn—&c.

The article on the Sandwich Islands is one of great interest—their history, character, language, and prospects are set forth in a very intelligent and satisfactory way.

We understand that Mr Benjamin Kent, of the theological school in Cambridge, has received an invitation to settle as colleague pastor over the Rev. Dr Allyn's society in Duxbury.

The following extract from the Franklin Post and Christian Freeman, an excellent paper, printed at Greenfield on Connecticut river, coming from one who is familiar with the state of things which he describes, may be supposed to present a correct view of them. We noticed in a former Register the circumstances to which allusion is made in the concluding passage. We are happy to add, that the approbation here expressed of the Unitarian Association is in accordance with the sentiment of letters received from various towns in that section of the commonwealth.

"The establishment of the American Unitarian Association is calculated to have an important bearing upon the interests of liberal christianity. Sanguine hopes, it is true, have been entertained that the increasing intelligence and inquiring spirit of the age would produce, not indeed a perfect uniformity of opinion in religion, but a mutual charity in regard to those differences which exist among christians. It has seemed to many impossible, in the absence of all selfish motives, for a man to be at once intelligent and intolerant. The sentiment is, generally speaking, undoubtedly correct, and we rejoice in the belief that, among those who differ from us on doctrinal subjects, a very great majority of the intelligent and the wise, find our religious differences no bar to the most cordial christian sympathy and affection. But there are circumstances, which go far to prevent such persons from acting upon these opinions. The orthodox clergy, so far from participating in the liberal spirit of the age, are constantly evincing more and more intolerance in their conduct. They were the projectors and they are now the main supporters of what is familiarly known by the name of the exclusive system. The great mass of the people, so far from calling for its adoption, were decidedly opposed to its first introduction, and they have uniformly disapproved of every new extension of it. The clergy, however, have known that the influence derived from their organization and their situation was so great, that no effectual opposition could be made to any measure they were resolved to carry into effect, without convulsing every religious community to its centre. Acting in view of these considerations, they have advanced cautiously, but with an unfaltering step. Waiting only for the opposition to one measure to subside, they have immediately proceeded to the adoption of another, feeling perfectly sure, that however this, in its turn, may be reprobated, it will shortly be acquiesced in and adopted. Of the correctness of this representation, any person may satisfy himself by tracing the operation of the exclusive system in this section of the country for the last twenty years. He will there see that it was not by a single stride, but by slow degrees it has advanced, until we are forced to encounter it in all the social relations of life, and to feel its influence when paying the last tribute of respect to the memory of the dead.

PARAGRAPHS.

SUNDAY SCHOOLS. In cities, and populous villages, these schools are of essential benefit to children and parents. There are objections, and so there are to every human institution. The emulation excited is wonderful, the opportunity is afforded to teachers to display their various gifts, the pastor can address the lambs of his flock at once, parents are indirectly admonished, aided, and attracted to the institutions of christianity, the manners of many poor children are improved, a kindly sympathy and friendship grows up between the scholars and their teachers, the minds and hearts of the young are actively engaged in the Redeemer's cause.

SUNDAY EXERCISES. The employments of children on the Sabbath, should be various. Reading, writing, committing to memory, walking, examining pictures, &c. It is possible to employ the young all day, and make the whole a moral pastime to them. But it requires study, self-denial, patience, continual cheerfulness on the part of parents. One good exercise is, to read or repeat to the little group some interesting story (the scriptures abound with them) in plain language, and allowing each to write it down afterwards. If children are not employed, they will be noisy and quarrelsome, and as they are fickle in their pleasures and pursuits, the parent must have a watchful eye, and be prepared for the wearied reader. Sundays may thus be rendered delightful to children, and at the same time they will be treasuring up truths that may make them wise to salvation.

LENDING TRACTS. This description of books should be ever on the wing. They should be loaned. Let masters and mistresses put them into the hands of the young, of domestics, of apprentices, of the laboring classes, of the poor, and of the sick. Converse with the readers after they have perused them.—But judgment and kindness must be exercised. Give not the "Happy Negro" to an African, as the word *negro* is a term of reproach. It should be called by some other name. Send not a tract, by way of reproof or admonition, to the vicious, by one who will taunt the receiver, or publish the act

SCHOOL LIBRARIES. Every school should have a Juvenile Library. The books should be loaned to the obedient and studious.—The best scholar, for the time, might be librarian. Thus the instructer would be acquainted with the whole course of reading of the pupils, and aid parents in selecting suitable books for their children. School would have greater charms for children.—Intellectual associations would be established.

Will some of our friends, many of whom we know to have experience on this subject, inform us of the most successful method of managing Juvenile Libraries.

UNITARIAN MISSIONARY. The experiment of a permanent missionary, to explore a country, to preach in season and out of season, to inquire into the state of religion throughout the land, to defend by familiar preaching, discussion, and conversation, the great truths of our faith, has been successfully tried. The labors of Richard Wright, in Great Britain, for a series of years, were crowned with abundant success. Why should not a similar enterprise be undertaken in the United States? Shall all the zeal, all the enthusiasm, all the apostolic self-denial belong to other sects? A wide field is opened for the labors of a gifted man. The people are inquisitive, inquiring, and open to conviction. The unitarian faith is not every where known, in many places it is calumniated, and in all there will be found those who will gladly embrace the truth as it is in Jesus.

RETRIBUTION. He who flatters himself that there will be no future punishment to the wicked, and consequently indulges in sin without fear, while he voluntarily foregoes the enjoyments of a virtuous life, incurs a tremendous risk to his soul. Suppose a sovereign, in undeserved clemency, should remit the punishment justly due to transgression, will the culprit efface from his mind the recollection of his impurity, ingratitude, blasphemy, or wrong doing. Will the man who approves of penal laws against crime in this world, and would himself inflict due punishment upon the guilty, imagine that it is inconsistent with God's government to render, in another life, the due reward of our deeds? Nature, and revealed Religion, cry aloud, the wages of sin is death, the soul that sinneth shall surely die.

INFIDELITY. It is a remarkable fact that deists and atheists abound in those regions where the most incorrect and bigoted notions prevail on the subject of christianity.—Looking upon the surface of things, and judging of the system by its apparent results, such men turn with incredulity or contempt from what appears to them at variance with the attributes of a just God. Let then those who are strenuous for a faith which is not rooted in true religion, consider the awful responsibility they incur in averting men's minds from the divine system; and let those who profess a pure faith exhibit the fruits of a holy life—the best defences of their peculiar sentiments, and of the benign system of revealed truth.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

HINTS ON IMPROVEMENTS IN EDUCATION.

It must be gratifying to every friend of our republican institutions, to witness the commendable zeal which pervades a portion of the community, for the reformation of our public schools. Improvement is the watchword of the times. The spirit of the age imperatively demands that old errors should be done away, and that better things should come in to fill their place. Much has already been done to place our public schools—those nurseries of free men—on a footing to correspond in some good measure with the vast improvements which the present age has witnessed in other things. Probably no city in the world can compare with the metropolis of New England, in the excellence of its schools. I am anxious that a reform, such as I have reason to think, has for the last ten or twelve years been gradually working its way into the schools of our metropolis, should spread through the whole community. That there is room for a reform in the books now in use, as well as in the modes of government and instruction found in our village schools generally, I have long been thoroughly convinced. I have endeavored, not with so much success as I could wish, to convince my neighbors of the same. Most persons, I find, are satisfied with things as they are, and dread the thought of innovation. Instructers are not themselves always so well informed as could be desired; and many times are attached to old books and old modes of teaching, simply because they are not sufficiently acquainted with the new, to form a just idea of their merits. Here I think the reform must begin. We must require in our school masters and school mistresses—I will not say more learning, but a better acquaintance with the art of governing and instructing a school. Give us good instructers, and we shall have good schools. But how are such to be obtained?—Let the demand be made known, and I venture to engage that the market will, at no distant period be well supplied. Let it be generally understood, that a person who wishes to be employed as an instructer, must be well versed, not merely in the principles of grammar and arithmetic, which is now, I beleive, about all that is demanded of one who is to take charge of a public school in most of our villages,—but in the modern improved systems of government and instruction, which have been introduced with so great success, into the schools of our metropolis, and of some other cities and villages of our land.

I very much doubt whether one in ten of our village schoolmasters and schoolmistresses has heard of the system of *mutual instruction*, or would know what the terms mean, if they should happen to be used in conversation. I doubt whether there is one in twenty, who knows that there is such a publication in the good city of Boston, as *The Journal of Education*, which is precisely what they want to open and enlarge their minds, to remove their prejudices, and to give them juster views of the great subject of education. It is not only what they want, but what they would like. I have made the experiment on a small scale; and the result was highly satisfactory. I have read the work in my family, and we all thought it, to use a common phrase—*as interesting as a novel*. I have loaned it to others, and they have returned it, delighted beyond measure with the views it unfolds, and the facts it discloses. Why cannot some means be devised for extending the circulation of this admirable work? Might not several public spirited individuals be found in every village, who would be willing to subscribe for it in concert, and who would take pains to have it read by all who undertake the business of instruction?

I throw out these hints, in the hope that they will meet the eye of some one who will take up the subject where I have left it, and treat in a manner more worthy of its very great importance. RUSTICUS.

FOR THE CHRISTIAN REGISTER.

I observed in a late number of the Christian Register, that there was reference to an article which had appeared in the Boston Magazine, respecting Milton's theological Treatise recently published, with some quotations from the article. A desire was also expressed to know something more of the opinions of the clergy of our country on certain doctrinal points, fifty or seventy years ago. I cannot positively say, whether all the persons, who are named by the writer of the article mentioned, were decided anti-trinitarians, or not. Far the greater number, I believe, were. But here, some explanation is necessary. By anti-trinitarians, or unitarians, when applied to many of the clergy of the middle and latter part of the last century, we do not intend to assert, that they were socinian,—or unitarian in the sense usually now conveyed by the term in England and by some in America. And we know not why the word "Unitarian" should be so limited. In my apprehension, Samuel Clarke was an anti-trinitarian, as much as Newton or Emlyn, or Price. So is Dr Worcester, the author of Bible News; and so are even Sabellians. I knew several learned theologians thirty and forty years ago, who adopted, or inclined to this opinion, rather than give up their strong conviction of the truth of the divine unity. I mean to say, that the persons, to whom I allude, did not and would not use or profess the Athanasian or Nicene creed. They disapproved of the expression "the triune God," which a few used and justified. In their doxologies, they did, indeed, sometimes make use of phraseology, which favoured the trinitarian doctrine; and not such as all decided unitarians now use. In this, I think they were not altogether justifiable. But they had been educated in the trinitarian faith; the subject was intricate; and in some measure they complied with the prevailing belief, in preference to adopting any directly opposing creed.

The change of opinion was gradual. The progress from Calvinism to more rational and liberal views was by slow and rather indistinct steps. But the minds of thinking men were turned to the subject. Inquiry was made with frequency and with freedom. There was a spirit of independence, a true protestant spirit abroad. Many of those esteemed orthodox were less tenacious of old opinions. They did not insist upon the profession of the techical trinitarian creed. Whether they had some doubts, or were really more charitable, it may be difficult to decide.

The celebrated Dr Mayhew was far from being the only known Unitarian, or Arian, of his time. He died in 1765 or 6; and his faith on this subject had been publicly declared for many years before his death. And before him even, some were known to be Untiarian; or decidedly opposed to the retaining or using of the common trinitarian phrases. Several of these are named by the writer of the article to which I have referred above.

That *all* mentioned in the review of Milton were decidedly Unitarian, in the sense generally understood, I am unable to assert; I am, indeed, inclined to doubt it. But I have no hesitation in saying, that they did not consider the trinitarian doctrine *essential*, nor require its admission as a term of christian communion. They used no extraordinary language. They did not insist upon the belief of the Trinity, as do those who say they fully receive it, and consider it fundamental. At the same time, they were not Socinians; nor yet such decided and settled *Arians* (as Mayhew seems to have been) as to decline ascribing religious worship and homage to our Lord. Whether from the influence of early education, or the figurative language of scripture, we know not; but they believed in the divinity of Christ, in a certain sense, and in his union or oneness with the Father; and they verged to the *Sabellian* doctrine, (as already suggested,) though they would not allow that they were really Sabellians. The writer of this article heard one of the greatest champions of orthodoxy, or Calvinism, or Hopkintonianism of the last century, (Rev. Mr Niles, of Abington,) express thorough Sabellian opinions, when hard pressed by an intelligent Unitarian, and urged into the necessary conclusion in favor of Tri-theism, from the usual trinitarian creed. But the more independent and intelligent, whenever they gave an opinion on the subject, either in conversation or preaching, discovered that they were Arians. And many who did not fully embrace or approve of the Arian sentiment, were still utterly opposed to trinitarian doctrine. They omitted the use of trinitarian phrases, lest they should be instrumental in confirming the people in an error.

Many of those here referred to would have embraced Worcester's theory, as given in "Bible News." When this book was first published, and before it was known that the leaders of orthodoxy condemned it, many who had called themselves trinitarian, or who professed to believe in the divinity of Christ, with the view there given, and expressed great approbation of its doctrine.—This fully proves that even those who passed for orthodox or trinitarian, were not such in reality. It shows that many prefer what is intelligible to what is contradictory and irrational.

With the explanation now given, we think it may be truly said that many, very many of the clergy of this country were—not trinitarian but unitarian, sixty or seventy years ago. To the names given in the former article, we believe others might be added, who had liberal views; and did not admit the athanasian or trinitarian creed. They were Dana, of Connecticut, Morrill, Reed, Mellen, Brown, Sanger, Sampson, Deane, of Portland, Fiske, Adams, Thayer, Whitney, Thaxter, Sumner, &c. B.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—It is often asserted, that Sir Isaac Newton and Mr Locke were unitarians. Would you or some of your correspondents be good enough to point out those passages in the writings of these great men, upon which this assertion is grounded. For myself I find

the subject encompassed with difficulties, in whatever light I view it; and I cannot imagine how either trinitarians or unitarians can be so very confident, that they are certainly right, and their opponents certainly wrong.—To me, the arguments on both sides, appear very strong, and I have thought it would assist me greatly in settling the question, if I could see what such men as Newton and Locke had said respecting it. As to *great names* they appear to me to be about equally balanced; for whenever I have found a Lardner or a Milton on one side, I have always found a Bishop Butler or a Pascal on the other. Respectfully yours,

AN INQUIRER.

In reply to our correspondent, we recommend him to read Locke's *Essay for the Understanding of Paul's Epistles*, to consult his *Paraphrase and Notes*, and to study his *Reasonableness of Christianity*. As respects Newton, we refer to his *Letters on two Corruptions of the New Testament*, published in Sparks, Collection of Essays and Tracts, and to the *Christian Disciple* for 1821, p. 103. We delayed the insertion of his communication from the purpose of giving our answer in a different form; but have not found time for that, and have thought that the present mode would be more satisfactory.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—In your paper of the 11th ultimo, the following paragraph excited my particular attention.

"I have been told, that there is within the limits of New England, an Episcopal Church, to the support of which, a large number of persons are from circumstances compelled to contribute; yet, though they pay their tithes (compulsorily as in the mother country) and are not Episcopalians, they have no voice in the election of the minister, but he is put in his place by *a patron—one man*, (as in the mother country.)—Is it known to you that such an establishment exists upon New England ground?—Can any one tell how it happens?

JOHN ROBINSON."

I have waited, Mr Editor, two or three weeks, hoping I should see some exposition of the above. If such an establishment exists the above question is pertinent. I fully agree with a writer in the same paper, "that the public institutions of religion are an incalculable blessing to every community.—Their discontinuance would doubtless be followed by the most disastrous consequences. He, therefore, who refuses without a very good reason to contribute to their support is not a friend to the best institutions of society." But it is the glory of our land, that it is a land of civil and religious liberty. And none of our institutions have done more to establish and preserve the grand basis on which our whole civil and political fabric rests, viz: "*that all men are free and equal*," than the institutions of religion. These institutions, therefore, should themselves be kept free, and be among the last, into which a system of compulsory measures sho ld enter. If there is such a place in New England, as the above paragraph speaks of, I am truly sorry for it. For the system involves a principle subversive of the rights and privileges guaranteed to us by the constitution and laws of the Commonwealth. It involves a principle which, in the dark ages, kept the church in bondage to priests and hierarchies, which originated many dogmas and absurdities, and which, consistently pursued, would be subversive of all free rational inquiry. I would not plead for licentiousness on this subject, but only for rational liberty. I would not object to the principle that every one should be obliged to pay for the support of religious institutions. This is reasonable on the ground of their being a public benefit,—on the same ground that they may be reasonably required to pay for the support of any other public institutions, such as schools, judiciary establishments, &c. But I object, and I think every one, in this land of liberty, and in this age of free inquiry and improvement, must object to the system, which compels a person to pay to the support of a minister from whose principles he dissents, and upon whose instructions he does not attend. To compel a person, (I say *compel*, for he must either do it, or on account of dependent circumstances suffer great inconveniences) who is not an Episcopalian, and who has no choice in the election of the minister, to pay for his support, while he constantly worships and pays in another place where he hears what he believes to be a more rational system of christianity, does indeed appear so inconsistent with all our institutions, that I am led to inquire with your other correspondent, can any one tell how it happens?

But notwithstanding the many barriers which have been erected to impede the progress of more rational views of christianity, they are still so accordant with the feelings of our natures that their influence is silently progressing. The light of truth will yet shine upon the whole earth.

FRIEND OF LIBERTY.

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO MARCH 31.]

IN SENATE. A resolution was submitted, inquiring into the propriety of allowing the State of Delaware, interest on moneys advanced during the late war.—The bill for the payment of the Georgia Militia claims, was reported without amendment.—A bill for the relief of certain purchasers of public lands, was passed, and sent to the House.

Tuesday. Mr Harper, a Senator from South Carolina, appointed to fill the place of the late Mr Gaillard, appeared and took his seat.—The bill from the other House, to provide for an additional naval force, was read twice and referred.—The bill granting a township of land, for the benefit of the Kentucky Deaf and Dumb Asylum, was, after some discussion, ordered to be engrossed and read a third time.—The bills to reopen a road in Florida and to authorize the President to run the line between that Territory and Georgia, were engrossed for a third reading.

Wednesday, The bills, for the benefit of the Kentucky Deaf and Dumb Asylum, for reopening a road in Florida, and for running the line between that Territory and Georgia; were severally read a third time, passed, and sent to the House.—The proposition to amend the Constitution, so that no person who has been elected President twice, shall be again eligible to that office; was after considerable debate, ordered to be engrossed and read a third time.

The Senate were mostly engaged on Thursday, in debating the resolution, for "denying the power of the Executive to appoint Foreign Ministers, without the advice and consent of the Senate, except during the recesss." Mr Randolph delivered another *tirade* of two hours length, in favor of the resolution; but it was finally postponed to Monday.

Several bills from Committees were reported, and read once.—Mr Lloyd, from the Committee on Commerce, made an unfavorble report on the memorial of the Merchants and others of the city of Baltimore, praying that the additional duties on the tonnage and cargoes of British Colonial Vessels may be abolished.—Mr Benton, submitted a motion, making an inquiry, respecting the quantity and location of lands unfit for cultivation, in the State of Missouri and Illinois.

IN THE HOUSE On Saturday the Committee of Ways and Means, made a report, accompanied by documents and a bill, on the subject of unclaimed dividends; it was read twice and committed.—The same committee reported a bill, making an appropriation for negotiating, and carrying into effect, certain Indian treaties; they also reported a bill making an appropriation of about $40 000, for carrying into effect the appointment of a mission at the Congress of Panama; it was read twice, committed to a Committee of the whole, and made the order of the day for Monday.—On motion of Mr Everett, of Massachusetts, it was *Resolved*, That the Committee of Ways and Means, be instructed to inquire into the expediency of reporting a bill authorizing the Washington Monument Association to import into Boston, free of duties, a statue of Washington.—Mr Wickliffe, of Kentucky, offered a resolution, to inquire by what authority our minister to Mexico, declared that the United States had pledged themselves, not to suffer any other power than Spain, to interfere with the South American governments;—it gave rise to a long discussion. Messages were received from the President, respecting expenditures for forts, light houses, &c. on particular portions of the coast; and also respecting the compensation of Paymasters of the Marine Corps. The first was referred to the Committee on commerce, and the other was laid on the table. The Massachusetts claim, was next discussed but without producing any results.

A select committee reported to the House, on Monday, that it was inexpedient to fix a day for adjournment. The resolution offered by Mr Wickliffe on Saturday, was discussed and agreed to, after several amendments.—The bill to provide for an additional Naval Force, was amended, and ordered to be engrossed for a third reading.

On Tuesday, Mr Isacks, of Tenn. offered a resolution, directing the Secretary of War to lay before the House certain information respecting the examination of routes for a national road from Washington to New Orleans. Three resolutions were offered for legalizing certain sales of land in Mississippi,—to request the President to transmit a copy of the instructions, given to the three commissioners, appointed to negotiate treaties with the principal European powers, shortly after the revolutionary war,—and to inquire into the expediency of improving the navigation of the Susquehannah river.—A motion to fix the day of adjournment was negatived.—A resolution was agreed to, instructing the Judiciary Committee to inquire into the expediency of amending the laws, for the punishing crimes against the United States.—The engrossed bill to provide for an additional naval force, was read a third time, passed and sent to the Senate for concurrence. The remainder of the day was spent in discussing the subject of amending the constitution.

The House was principally engaged on Wednesday, in debating the proposition for amending the constitution. Several bills received their first reading, and a joint resolution from the Senate, proposing an inquiry respecting the adjournment of Congress, was concurred in.

Thursday. The committee of commerce to whom was referred the project of constructing a Breakwater at the mouth of Delaware bay, reported, that it is inexpedient at the present time, to make any appropriation for it. A committee was appointed to confer with a committee from the Senate, on the subject of adjournment. The Speaker laid before the House, a message from the President, accompanied by the information called for by the House, on the subject of the *pledge* of the U. States to South American. The remainder of the day was occupied in discussing the proposition for amending the constitution.

On Friday, a bill was brought forward and received its first reading, for establishing a general superintendency of Indian Affairs in the Department of War.—Two messages were received from the President, the one transmitting information in relation to the measures which have been taken to improve the navigation of the Ohio river; the others transmitting information on the subject of the commercial relations between the government of the United States and the Colombian government.

CITY AFFAIRS.

Resolved, that the Mayor be requested to present the thanks of this board, to the several fire societies, and other persons who have volunteered their services to take charge of the Engines which have been given up, and to render other important services to carry the system of the fire department into effective operation.

Monday the tenth of April next, at 8 o'clock P. M. was assigned for the choice of permanent assessors for the year ensuing.

Petition of Jonathan Hunnewell and others, asking the attention of the city government, to the subject of erecting a free bridge to South Boston; was read and referred to a joint committee, to consider and report.—Report of a committee on the subject of a sea wall at South Boston, was read and laid on the table.—An order to establish the compensation of the Mayor and other officers of the the city, was passed and sent up for concurrence. Report of the committee to whom was referred a communication from the school committee, on the subject of an appropriation for instructing children not qualified to attend the public schools, was read and laid on the table. The city treasurer was authorized to borrow $20,000, reimbursable out of the tax of the present year.

FOREIGN INTELLIGENCE.

ENGLAND. Accounts from this country, represent the distress in commercial affairs as still unabated, several important failures had taken place; among them, Messrs Goldsmidt and Co. Bankers, for £1,200,000. It affected the principal partner to so great a degree, as to cause his death, by the rupture of a blood vessel. Balantyne &c. the publishers of the Waverley novels, have also stopped; by their failure, Sir Walter Scott is a very severe sufferer, and was only saved from bankruptcy, by the interference of some Scottish noblemen.

The Bank of England came to the resolution on the 1st of March, to make loans for the relief of merchants and manufacturers, to the amount of three millions, on the pledge of merchandize or personal security. There had been great fluctuation in the funds. Three per cent consols, March 31, were down to 75 3-4. The variation in a single week was over 4 per cent.

The Russian Ambassador, Count Lievan, left London on the morning of March 3, for St Petersburg. The cause of his departure was not known, and a rumor that he was recalled caused some alarm.

FRANCE. The Commission of the French Chamber of Peers, had agreed unanimously to adopt the principle of primogeniture in the law of inheritance.

PARIS, March 4. The Manheim Gazette has the following article under the head of Russia; "Our readers knew that there has been a report in all the commercial cities in Europe, of an attack on the Turks, made by the Russian armies of their own accord If we may believe some private letters, the following is the manner in which the affair happened. About 40 Cossacks had passed the Pruth to take some cattle. The Turks forming the cordon, took up arms, killed 7 or 8 Cossacks and obliged the others to repass the river. The latter, on returning to their camp, made loud complaint of the death of their comrades and demanded vengeance. This event caused a great sensation among the troops.—8 or 900 Cossacks crossed the river, fell on the Turks, of whom they killed a good number and returned contented to their camp.

GREECE. It is stated in a letter dated Camp at Lepanto, Jan. 25, that the Greeks had attacked the Turks at Lepanto and Patras, and gained a signal victory. The convent of W. Marys was blown up and 700 Turks with it. The Turks lost 4,000 killed, 800 wounded, and 2000 prisoners, &c. The Greeks lost 2000, killed, and 400 wounded. The letter which gives the above is signed *H. Berton*, and the London paper remarks, "the information is important, but we cannot vouch for its correctness."

PORT AU PRINCE. By the brig Mazzinghi, arrived at New York on March 30th, from Port au Prince, letters and papers from that place to March 12th are received; also a Proclamation by President Boyer, in which he refuses to ratify the Commercial Treaty with France, as recently concluded by the Haytian Deputies with the French Government. The Proclamation was received with general joy by the inhabitants, but excited quite a different feeling among the Frenchmen there. A French frigate, brig and schooner, were lying at Port au Prince. The French frigate Antigone sailed for Brest on the 9th. She had been waiting some time for a large amount of *specie*, which it was said she was to carry home, but took as a substitute the *Proclamation!*

Considerable anxiety existed at Port au Prince for the arrival of the British Consul General, *Charles M'Kenzie*, (a man of color,) who was to sail from Portsmouth on the 18th of January. This appointment, which was considered in England, a master stroke of policy, was viewed in quite a different light in Port au Prince. The Haytian Government would have been better pleased if the colored skin had been left out of the question, not from prejudice, but from an impression that the *British Ministry* considered a white man too good for them.

Andrew Armstrong, Esq. U. S. Commercial Agent for Hayti, is a passenger in the Mazzinghi.

N. Y. Gazette.

COLOMBIA. It is stated in the *Gaceta de Colombia* of Feb. 6, that Messrs Gual and Briceno, the Colombian Plenipotentiaries, arrived at Panama Dec. 11, where they met Messrs Vidaure and Pando the plenipotentiaries of Peru, and that Mess. Michelena and Domingues, the Mexican plenipotentiaries, had sailed from Vera Cruz in the preceding month. Those from Guatemala, Buenos Ayres and Chili were expected to be appointed immediately, and from the annunciation in the message of the President of the United States of North America, on the 5th of December, it was presumed that plenipotentiaries from that government would take part in the deliberations.

INDIA. Intelligence from Madrass is to the 13th of October. A speedy peace was anticipated between the English and Burmese. Commissioners from the Court of Ava, were on the way to meet Sir A. Campbell, to negociate the basis of an arrangement. The Commissioner on each side were to be attended by 1000 men, who were to encamp 1000 yards apart to take place midway between them.

DOMESTIC INTELLIGENCE.

GENERAL ELECTION. The little interest felt in this election, by the main body of the people, has caused the number of votes given in to be very small. The votes for Governor, and Lieut. Governor in this city were as follows.

FOR GOVERNOR.

Levi Lincoln	2249
Samuel Hubbard	1327
Scattering.	128

FOR LIEUT. GOVERNOR.

Thomas L. Winthrop	2333
Alden Bradford	538

The following gentlemen were chosen Senators, by a majority of about 200, except Mr Sears, who was on both tickets.

James T. Austin. N. P. Russell, Samuel Billings, David Sears, David Henshaw, and Thomas Kendall.

The public Exhibition at Harvard University is appointed to be on Thursday, May 11th at 11 o'clock, in the chapel.

FRESHETS. A great rise took place in the Kennebec river, on Sunday the 26th ult. and caused considerable damage among the vessels, and lumber in the river. It was covered with ice of twenty inches thickness, previous to the 24th ult.; but a very heavy rain on the evening of that day, caused so great a rise in the river as to break it up. It formed a dam below Hallowell, and impeded the flow of water so much as to completely inundate that village, and the towns above; the water rose higher than has been known for fifty years. At Gardiner, it was seven or eight feet deep on the wharves. Several vessels, buildings, bridges, &c. were destroyed, or much injured; and large quantities of wood and lumber was floated off. The damage at Gardiner, is estimated at over $5000, and at Hallowell $20,000.

At about the same time as the above, a great freshet took place in the Connecticut and its tributaries in Vermont. At Woodstock several dams, and bridges were very much injured, and a considerable quantity of live stock was lost. A large amount of property was also destroyed at Bellows Falls, and Montpelier.

AMERICAN CANALS. In our paper of to-day, we conclude the account of American canals. Upon a review of the whole ground, we find that there are now, actually completed, within the limits of the United States, exclusive of improved river navigation, 690 miles of *canal*, with 2645 feet of lockage, constructed at an expense of 14,500,000 dollars; and there are now in progress, and to a considerable extent, under contract, 828 miles of canal, with 3,611 feet of lockage, to be completed in a few years, at an estimated expense of 10,250,000 dollars; making in all completed and in progress, 1518 miles of canal, with 6256 feet of lockage, at an expense of 24.750,000 dollars. If to these we should add the canals seriously contemplated, and which will probably be completed in ten years, the whole length of canal line would be extended to at least 3000 miles. When we consider that at the commencement of the Erie and Hudson canal in the summer of 1817, there was scarcely 100 miles of canal in the United States, and that our system of internal improvement has grown from that small beginning to its present state and prospects in the short space of nine years, some idea may be formed of the enterprising character of our citizens.

In England there are now more than one hundred canals, extending 2682 miles, constructed at an expense of $132 000.000, and yielding an average income of ten per cent on the capital invested. England has been more than fifty years in completing this extensive line of inland navigation. The people of the United States will probably have completed a line equally extensive in less than twenty years from the time they commenced. The state of New-York has finished her proportion already.

N. Y. Observer.

GENERAL SUMMARY.

The celebrated Lindlay Murray died at York, England, on the 17th of Feb. aged 81. He was a native of Pennsylvania, and lived several years in New York.

The woolen factory of Parsons, Waterman and Co. in Montpelier, Vt. with a grist mill, was burnt on the 22d. One man was burnt to death. $3,500 insured at the Ætna office in New York.

The monument erecting in Glasgow to the memory of John Knox, is to be a Doric column, sixty feet in height. He is to be represented as preaching, leaning a little forward, his left leg advanced, and holding in his right hand a small pocket bible. In the energy of speaking he has grasped and raised up the left side of the Geneva cloak, and is pointing with the forefinger of his left hand to the bible in his right as if he had just said, "The Scripture is my authority."

A letter from Washington, states, that Henry R. Warfield, Esq. member of the last Congress, from Maryland, has been appointed *Charge des Affairs* to Peru; and that Mr Bradish of New York, has been appointed to the same station at Stockholm, in the place of the late Colonel Somerville.

EFFECTS OF TEMPERANCE. We find from the Registers of the Society of Friends, or Quakers, that as a consequence of their temperance, one half of those that are born, live to the age of forty years, whereas, Dr Price tells us, that of the general population of London, half that are born, live only two and three quarter years!—Among the Quakers one in ten arrives to eighty years of age; of the population of London only one in forty.—Never did a more powerful argument support the practice of temperance and virtue.

COMMON SCHOOLS IN NEW YORK. It appears, by the annual report that there are 714 towns and wards in the state, of which number 7000 have made returns in conformity with the law. During the year 1825, 425,850 children have been taught in the common schools, 22,410 more than during the preceding year. There are 7,778 school districts; 131 new districts have been formed during the year; and the sum of $182,790 has been paid to the several districts from the state treasury.

Ohio River is very high. At Louisville, Ken. on the 8th ult. the inhabitants had been driven to the upper stories of their houses and steam boats rode majestically in the streets, and made excursions over the fields. At Cincinnati on the 10th, a further rise was expected.

RAIL ROADS. The bill to incorporate the Mohawk and Hudson Rail Road Company, passed in committee, of the whole in the Assembly. It constitutes Stephen Van Rensselaer, George William Featherstonhaugh, and such persons as may associate with them a company, with a capital of 300,000, and a duration of 50 years, to make a single or double rail road, or ways, from the city of Albany to any point of the city (or within one mile of the city) of Schenectady. The road is to be constructed within six years. The state reserves the right of taking said road at any time within five years after its completion, by paying the expense.

Albany D. Adv.

DISTRESSING. A boat has been lost going from Montserrat to Antigua, and of 21 persons on board, only one, a Mrs Jones, was saved. Among the persons on board were Rev. Mr White, wife, 3 children and servant. Rev. Mr Hillar, Rev. Mr Oake, Rev. Mr Jones, wife and infant, and Mr ——— and wife. All the above were of the Methodist Missionary Church.

The Legislature of Maine at its last session, passed a law, exempting from attachment, execution and distress, "all produce of farms, of every kind, while standing and growing, and until the same shall have been harvested, and corn and grain necessary and sufficient for the sustenance of a debtor and his family, not exceeding thirty bushels—also, all the interest any debtor may have in one pew in any meetinghouse, where he and his family do statedly worship."

AMERICAN MANUFACTURES. A Montreal paper mentions that great quantities of goods, of the manufacture of the United States, have been lately transported across the line into Upper Canada; and that a large part of that province is likely to be supplied with some of the coarser articles cheaper than they can be imported from England, as the duty is only 15 per cent. advalorem.

The rumor afloat some weeks since of Gov. Desha's having pardoned and released his son, is undoubtedly false.

TO CORRESPONDENTS.

We must decline publishing the communication of *. *. ***. We have already given place for all upon the subject which we think it proper or useful to lay before the public.

We regret to have been compelled to postpone a communication respecting the society for employing the female poor for another week.

MARRIAGES.

In Philadelphia, Mr Lorenzo Draper, of Boston, to Miss Sarah Elizabeth Dollivar.

In Salem by the Rev. Mr Colman, Mr Pickering Dodge, Jr to Miss Anna Storer Colman, daughter of Rev. Mr Colman.

In Cambridge, by Rev. President Kirkland, Rev. Charles W. Upham, of Salem, to Miss Ann Susan Holmes, daughter of Rev. Dr Holmes.

In New York, William Vesey Munnings, son of the Hon. Justice Munnings, President of the Bahamas, to Miss Charlotte, eldest daughter of Major John Weeks, of the British army.

DEATHS.

In this city, Mrs Hannah, consort of Dr Ebenezer Stevens, aged 29. Jonathan Mason, youngest son of Samuel D. Parker, Esq. aged 8.

Miss Ann H. Jenkins, youngest daughter of Mr Isaac S. Jenkins, aged 16.

In Andover, Mr William Griffin, aged 84.

In Augusta, Me. on the 24th ult. Lieut. Samuel Davis, aged 81, an officer in the Revolution.

Near Cranbury, Middlesex county, N. J. David Stout, aged 92 years.

In Conway, Mr Joseph Rice, aged 80, a revolutionary patriot.

In Springfield, John Pynchon, Esq. aged 83.

In Albany, Rev. John M. Bradford.

In New York, after a lingering illness, Joseph Warren Brackett, Esq. Counsellor at Law, in the 51st year of his age—a graduate of Dartmouth College.

In Lovell, Me. on the 16th March, Dr John Osgood, aged 32.

In Beverly, Miss Mary Elliot, aged 20, only daughter of widow Mary E.

In Salem, Lydia Luscomb, daughter of Mr Jos. Grant, aged 6 years.

In Northampton, on the 26th March, Mrs Sarah Tappan, aged 78, wife of Benjamin Tappan, Esq.

In Littleton, on the 28th ult. Rev. Edmund Foster, aged 74.

In Medford, 31st ult. Mrs Elizabeth Brooks, wife of Jonathan B. Esq. aged 58 years.

In Aurora, on the 17th inst. Joel Seward, aged 95. A native of Guilford, Conn. and formerly a resident Chester, in Mass. Four young men, his grandsons, were pall bearers at the funeral and laid his remains in the grave.

In Bath County, Ken. on the 13th ult. Gen. Thomas Fletcher, formerly a Representative in Congress, from Ky.

In England, Mr Incledon, the vocalist.

ATHENEUM.

JUST Published by John Cotton, (corner of Washington street and Franklin street Boston,) THE ATHENEUM Vol 5, No 1, New Series.

CONTENTS.

The Life of a Poor Aberdeen Scholar. The Tobacconist. The Wren; A Manx Legend; Notice of the Edinburgh Sessional School, and of a School to be established in the New Town of Edinburg, upon improved principles. The Courtenaye Family in two parts. Danish Traditions and Superstitions.—The Pirate. Revolt of the United Netherlands from Spain—By F Schiller. Catching a Crocodile. Varieties. Malesherbes. Silk weaving. Anecdote. List of New Works. april 7.

NORTH AMERICAN REVIEW.

THIS Day Published by FREDERICK T. GRAY, at No. 74, Washington-street. (Up stairs.)

CONTENTS OF No. LI.

ART. I. Verplanck's Essay on Contracts.

An Essay on the Doctrine of Contracts; being an Inquiry how Contracts are affected in Law and Morals, by Concealment, Error, or Inadequate Price. By Gulian C. Verplanck.

ART. II. Samaritan and Hebrew Pentateuch.

De Pentateuchi Samaritani Origine, Indole, et Auctoritate, Commentatio Philologica-critica. Scripsit Gulielmus Gesenius.

ART. III. Percival's Poem.

Poem delivered before the Connecticut Alpha of the Phi Beta Kappa Society, Sept. 13, 1825. By James G. Percival.

ART. IV. Sandwich Islands.

Journal of a Tour around Hawaii, the largest of the Sandwich Islands. By a Deputation from the Mission on those Islands.

ART. V. Milton on Christian Doctrine.

A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone. By John Milton.

ART. VI. Memoir of Richard Henry Lee.

Memoir of the Life of Richard Henry Lee, and his Correspondence with the most distinguished Men in America and Europe, illustrative of their Characters, and of the Events of the American Revolution. By his Grandson, Richard H. Lee.

ART. VII. The Rebels.

The Rebels, or Boston before the Revolution.—By the Author of Hobomok

ART. VIII. Shaler's Sketches of Algiers.

Sketches of Algiers, Political, Historical, and Civil. By William Shaler, American Consul General at Algiers.

ART. IX. Miscellaneous Poems.

Miscellaneous Poems, selected from the United States Literary Gazette.

ART. X. Critical Notices.

1. Atlantic Souvenir.
2. Rawle's View of the Constitution of the U. States.
3. Cubi's Traductor Espanol.
4. Proposed Seminary of Education in Massachusetts.
5. Leisure Hours at Sea.
6. Dana's Epitome of Chemical Philosophy.
7. Claims of the United States on Denmark.
8. Report of the Ohio Canal Commissioners.
9. Blunt's. Historical Sketch of the Formation of the Confederacy.
10. Mexico
11. Swett's Notes on the Bunker Hill Battle.
12. Currency and Banks of New England.

Quarterly List of New Publications.

Index.

NOTICE.

Hereafter the Publishing Department of the North American Review will be wholly under the charge of Frederick T. Gray, to whom all communications from Agents and Subscribers are to be directed. April 1.

REVIEW OF MILTON—2d EDITION.

JUST Published at 81 Washington street, a second edition of "Remarks on the Character and Writings of JOHN MILTON, from the Christian Examiner.

NEW TRACT.

JUST Published, and for sale, at 81 Washington street, a new Tract of the American Unitarian Association, entitled,

"OMNISCIENCE THE ATTRIBUTE OF THE FATHER ONLY." By Rev. Joseph Hutton, of Leeds, England. pp. 36 Price 4 cents.

MISSING.

THE September number of the Monthly Repository. Also two or three numbers of the Christian Reformer. Gentlemen who have any of these pamphlets, belonging to 81, Washington-street, are respectfully requested to return them. april 1.

JOURNAL OF EDUCATION.

JUST Published by T. B. WAIT & SON, 91 Court-street, and 9 Franklin Avenue, the AMERICAN JOURNAL OF EDUCATION. No 3.

Poetry.

AN APRIL DAY.

When the warm sun, that brings
Seed-time and harvest, has returned again,
'Tis sweet to visit the still wood, where springs
The first flower of the plain.

I love the season well
When forest glades are teeming with bright forms,
Nor dark and many-folded clouds foretell
The coming-in of storms.

From the earth's loosened mould
The sapling draws its sustenance, and thrives;
Though striken to the heart with winter's cold,
The drooping tree revives.

The softly-warbled song
Comes through the pleasant woods, and coloured wings
Are glancing in the golden sun along
The forest openings.

And when bright sunset fills
The silver woods with light, the green slope throws
Its shadows in the hollows of the hills,
And wide the upland grows.

And when the day is gone,
In the blue lake the sky o'erreaching far
Is hollowed out, and the moon dips her horn,
And twinkles many a star.

Inverted in the tide
Stand the gray rocks, and trembling shadows throw,
And the fair trees look over, side by side
And see themselves below.

Sweet April!—many a thought
Is wedded unto thee, as hearts are wed;
Nor shall they fail, till to its autumn brought
Life's golden fruit is shed.

Longfellow.

HYMN.

Christ had his sorrows—when he shed
His tears, O Palestine! for thee—
When all but weeping females fled,
In his dark hour of agony.

Christ had his sorrows—so must thou,
If thou wilt tread the path he trod—
O then, like him, submissive bow,
And love the sovereignty of God!

Christ had his joys—but they were not
The joys the son of pleasure boasts—
Oh no! 'twas when his spirit sought
Thy will, Thy glory, God of Hosts!

Christ had his joys—and so hath he,
Who feels His spirit in his heart;
Who yields, O God! his all to Thee,
And loves Thy name, for what Thou art!

Christ had his friends—his eye could trace,
In the long train of coming years,
The chosen children of his grace,
The full reward of all his tears.

These are his friends—and these are thine,
If thou to him hast bowed the knee;
And where these ransom'd millions shine,
Shall thy eternal mansion be! *Ch. Mag.*

NARRATIVE.

RELIGIOUS DISSIPATION.

"We had not risen from the breakfast-table one morning, when a female, rather young, and fashionably dressed, entered the room. After a few common place civilities she turned to Mrs Clifford, saying, 'I called to tell you that Mr S—— is in town, he preaches to day at ——, and you must positively put on your things, and go with me to hear him.' 'Could I consistently do so,' replied her friend, 'I should be very happy to accompany you; but, excuse me if I say, that were this excellent man to see the dear little group by which I am surrounded, he would be the first to forbid my leaving them to listen to his sermon.'

"Perhaps the conscious recollection of some duty unperformed at home, just then stung the feelings of our fair devotee; or it might be purely a misguided zeal, which reddened on her cheek, as she retorted somewhat sharply, 'When, like Martha's the heart is careful and troubled about many things, it is easy to find a pretext of duty to prevent our listening to the words of Jesus.'

"Mrs Clifford mildly answered, 'I hope I am aware of this plausible deception, but in the present instance I am not conscious of meriting the rebuke. You may remember, my dear Mrs Hammond, that Martha was not censured for a necessary attention to her *ordinary* and relative duties; but for an undue anxiety, an ostentatious and ill-timed desire of providing 'things, more than hospitably good.' Perhaps too, I may remind you that there subsists a visible difference between her neglecting to hear the words of the Redeemer, when he honored her roof with his sacred presence, and my declining to attend the discourse of one of his servants, when such an attendance would necessarily involve a neglect of duties, more strictly enjoined upon me.' 'You have always a great deal to say about *duties*, my dear,' resumed the lady; 'but if I read my bible aright, no duties are so acceptable with God, as an affectionate reception of his gospel, and a desire to see his kingdom advanced in our own hearts, and in the world around us.' She then magnanimously declared her resolution 'to persist in her attachment to the 'word preached,' although it continued to expose her to many domestic sacrifices and involved her in several petty persecutions.'

"I believe Mrs Clifford could have evinced to her fair friend, that she had *not* 'read her bible aright;' but as a spirit of recrimination certainly was not the temper by which she sought to maintain the honor of religion, she thought it better to drop the subject, than to expose her visitor to the imminent risk of losing her temper.

"A short silence therefore ensued, till Mr Clifford inquired of Mrs Hammond, 'whether she had yet had an opportunity of visiting the sick woman, whose case he recommended to her?' 'No, really,' she replied, 'I have not had one moment of leisure since you named her to me. On Monday, I was at a bible society's meeting; Tuesday, I went to hear Mr —— preach; Wednesday, I dined at Mrs Nelson's, where a select number of serious friends were assembled to meet the Rev. Mr H——; all Thursday, I was occupied in endeavoring to procure subscribers to our Dorcas society: and to day I shall hardly have time to swallow my dinner, on my return home, before the arrival of a lady who has promised to go with me to hear a sermon for the benefit of our Sunday school.

"As Mrs Hammond paused, I asked my friend, in a low voice, 'Is it possible to be *religiously dissipated*;' 'I fear it is a *possible*, though not, I should hope, a very frequent case,' he observed; then turning to the lady who had given birth to the supposition, he said, 'As your engagements are already so numerous, I fear your intended charity will come too late for poor Susan. Our Emma saw her on Wednesday, she was then almost incapable of receiving any nourishment; and I believe, that in a few days, her sufferings and her wants will cease.'

"If I mistake not, Mr Clifford, designed to convey a practical reproof to this 'wandering star,' and perhaps for a moment it was felt as such; but soon the salutary effects of her regret evaporated into extravagant expressions of sorrow.' 'Surely,' she exclaimed, 'there never was so unfortunate a being before. I would have made *any* sacrifices rather than to have lost the opportunity of hearing the dying language of this poor but pious creature!' Then addressing Emma, 'How I envy you, Miss Clifford; it must be a sweet satisfaction, to reflect on the many hours which, for this year past, you have spent in reading to the aged sufferer. Perhaps, my dear, you will write a short narrative of her, it would be a charming obituary; send it to me when it is drawn up, and I will get it published next month. Don't you think it would be very interesting, Mrs Clifford,' she continued, turning to her, before she had given Emma time to reply.

"Emma bit her lips, to prevent a smile, though the mention of Susan's name at other times, might more easily have drawn a tear to her eyes.

"Mrs Clifford replied, 'to us, who have so long witnessed her patient sufferings, every circumstance of Susan's death would be highly interesting; but I doubt whether it would be equally so to the public eye. I agree with you, however, in thinking that Emma has been highly privileged in reading to her from that sacred volume, which has furnished the comfort and support of a long life. In witnessing the triumph of a faith like Susan's, at once so humble and so strong, she has enjoyed an opportunity of instruction, which may never again occur, and which, I trust, she will not fail to improve.'

"The clock now struck nine, and our morning visitor, starting from her seat, took a hasty leave, alleging, that she had a long way to walk, and must be there by ten o'clock, for if she were not in time for the prayer, she should have to stand all sermon time, as it would be impossible to obtain a seat afterwards.—*Mrs Marshall.*

ECCLESIASTICAL.

MEXICO.

An ecclesiastical junta or synod, composed of representatives of all the diocesans of the Union, has been established in the Mexican capital; who consult and act with the government, in the regulation of ecclesiastical affairs agreeably to the spirit and action of the new political order. Strong testimony is borne to the patriotic zeal and temperate conduct of the great body of the clergy; and a confident expectation is expressed, that the most satisfactory arrangements will be soon made with the See of Rome, notwithstanding the unremitted exertions of the Spanish court to render the Pope inexorable in relation to a *concordat* with the new states.

In the territory of the Union there are nine bishoprics, and one archbishopic, and nine magnificent cathedrals. The number of parishes is eleven hundred and ninety-four. The whole number of the Mexican clergy amounts to three thousand four hundred and seventy-three, of whom one thousand two hundred and forty are directly and actively engaged in the cure of souls. A deficiency is complained of and is likely to continue, since the persons who took ecclesiastical orders last year, are much fewer than in 1808; not a fourth part. The clergy are described as exemplary in private life, and very different from those of Spain in every material respect. The sum which was in their hands at one time, belonging to the people, as a deposite, exceeded twenty millions of dollars; and this trust is affirmed to have been honestly and beneficially executed. The real property which they possess is represented as nothing, in comparison with that of the Spanish clergy at home. During the last fifteen years, their means have diminished by one half. There are but five religious orders in the Republic, some of which are deemed highly serviceable. They have one hundred and fifty-one convents, occupied by nineteen hundred and seventy-nine individuals. In a considerable proportion of those convents, the inmates are not more than twelve or five in number. The aggregate capital of the religious establishments is estimated at six million seven hundred and forty-seven thousand four hundred and sixty dollars, which sum is widely dispersed. The tribunal of the Inquisition was abolished in 1813, and ecclesiastical tribunals of limited jurisdiction were substituted. On the whole, according to the Mexican Minister of Justice, the ideas entertained abroad, of the numbers, wealth, influence, character, and dispositions, of the ecclesiastical part of Mexican population, have been marked by exaggeration and error, and the Rpublic will experience much less difficulty from that source than has been generally supposed. *Nat. Gazette.*

EDUCATION.

CIVILIZATION.

Civilization is not the work of a day; nor is it an opinion, a theory, or consent of the mind; it is a habit, an acquired nature, the growth of years, wrought into the being and constitution of the human system, both intellectual and corporeal. A savage is not to be brought to this state at once; it has cost the education of a life in the civilized man, and it can hardly be done at less expense of time and care in the uncivilized. One of the great instruments of civilization is restraint; society itself, as well as the closer ties of private relationships, is held together by the system of restraints, to which every member subjects himself; restraints on appetites, feelings, wishes, conduct. We have learnt to do this by habit from infancy; education, a cultivated understanding, refined moral sense, the knowledge of a pure religion, and example, have contributed each its portion to confirm the habit, and make up the civilized man. Now the savage has all these appetites and propensities, without the habit of controlling them, or of resisting temptation; and without the moral light and culture, that enables him to discern their pernicious tendency, and reflect on the consequences of indulgence. Nature manages the matter very well, while it is wholly in her charge; she teaches the savage to be contented with his narrow comforts, and confine his wants to the means of supply, which his rude skill in the arts of life has compassed. But when civilization has poured out before him her accumulated stores, tempted him with novelty, and pampered him with the promise of new gratifications, he is no longer under the pupilage of nature; he becomes a civilized man to the utmost of his power; that is, he gives way to all the excesses of civilized life, in which he needs no instructers but his appetites, and possesses none of the virtues, principles, and habits which are the balancing weights in the character of the civilized man, but which are only to be acquired by a long train of discipline. Hence it is, that the Sandwich Islanders were not for a time in the way of the best influences of civilzation; they were visited by seamen, or traffickers, whose example was not a shining light, and whose business and interest it was to furnish the natives with such articles as they most craved, and for which there was the quickest demand.

Such was the condition of the Sandwich Islanders from the time of their discovery by Cook, till very recently; but we are happy to state, that a salutary change in now taking place, and that prospects of improvement among them are in a high degree encouraging. In April of the year 1820, a body of missionaries from this country arrived at Hawaii, and were favourably received by the king. Being divided into small parties, they were stationed on different islands, and from that period have been laboring with great zeal and self-devotedness to advance the intellectual, morai, and religious culture of the natives. Schools have been established, houses for stated religious worship erected, a printing press put in operation, and books published in the Hawaiian dialect; many of the natives have already been taught reading, writing, and the elementary principles of a refined education. This is taking the true ground; it is opening a way gradually to the hearts and understanding of the people; it is scattering seed in the minds of the rising generation, which will hereafter spring up, and flourish and produce fruit.

N. A. Review.

VARIETIES.

He was a religious man, in the high and true sense of the words;—and to say that one is truly a religious man, is to say that he comprehends and feels those relations by which, and by which alone, our nature is ennobled; that all, which is most glorious and exalting in our conceptions of infinity and eternity, has become to him a matter of habitual belief; that he knows himself to be the creature of God, holding a rank in the universe, immeasurably higher than what the mere man of this world can imagine; and that he is under the uniform control of expectations and motives, the tendency of which is to raise him above all vulgar and selfish feelings, and to invigorate all that are pure and generous. The religion of him whom we mourn, was not of that spurious kind, which borrows its heat from the meaner passions. They furnished no fuel for its support. It burnt clear and steadily upon the altar of his heart, and the temple within was filled with its fragrance. His religion was the controlling principle of his life. It manifested itself, as it always does, when it thoroughly pervades and forms the character, not in artificial exhibitions for the view of men, not unseasonably and impertinently, but by that natural recurrence to its motives and sanctions, which appears, whenever the occasion demands it, in the conduct and conversation of a sincere and rational christian. His views of religion were very serious; and he was earnest that it should always be presented to men as incomparably their most solemn consideration.

Norton's Eulogy on Prof. Frisbie.

The greater part of mankind want leisure and opportunity to apply their minds to such a serious and attentive consideration, as may let them into a full discovery of the true goodness and evil of things; which are qualities, which seldom display themselves to the first view; for in most things, good and evil lie shuffled and thrust up together in a confused heap; and it is study and intention of thought which must draw them forth, and range them under their distinct heads. But there can be no study without time; and the mind must abide and dwell upon things, or be always a stranger to the inside of them. "Through desire," says Solomon, "a man having separated himself, seeketh and intermeddleth with all wisdom." There must be leisure, and a retirement, and a solitude, and a sequestration of a man's self from the noise and toil of the world; for truth seems to be seen by eyes too much fixed on inferior objects; it lies too deep to be fetcht up with the plough, and too close to be beaten out with the hammer. It dwells not in shops or work-houses; nor till the late age was it even known, that any one served seven years to a smith or a taylor, that he might at the end thereof proceed master of any *other* arts, but such as those trades taught him; and much less that he should commence doctor, or divine, from the shop-board, or the anvil; or from whistling to a team, come to preach to a congregation. *South.*

When Fenelon lost his library by fire, he exclaimed, "God be praised that it is not the cottage of some poor family!" This was characteristic of the amiable archbishop of Cambray, and expressive of his compassion for the poor. By his tenderness towards the poor peasants, his kindness to them in their distresses, his habit of visiting them to impart to them of the good things of this life, and the consolations of religion, he gained their affections in a remarkable manner.—They regarded him as a father and venerated his name long after his death. "There," they would say, "is the wooden chair in which our good Archbishop used to sit amongst us;" and weeping they would add, "Ah! we shall never see him more!"

Fenelon wrote against the Jansenists, believing that their doctrine was dishonorary to God, and injurious to man. "What a terrible Being," said he, "do they make of God! For my part I consider him as a good Being; and I can never consent to regard him as a tyrant, who having fettered us, commands us to walk, and then punishes us because we cannot obey him."

THE BIBLE

"The principles and rules of composition, derived from Greek and Roman schools, and the examples of their principal writers, have been so generally adopted in modern literature, that the style of the scriptures, differing so essentially from them, could not be imitated without great affectation. But for pathos of narrative, for the selection of incidents that go directly to the heart; for the picturesque of character and manners; the selection of circumstances that mark the individuality of persons for unanswerable cogency, and closeness of reasoning; for irresistible force of persuasion, no book in the world deserves to be so unceasingly studied, and so profoundly meditated upon as the Bible." *J. Q. Adams.*

Dr Doddridge says, "Pious parents have reason to hope *it is well* with those dear creatures who are taken away in their early days. I see not that the word of God hath any where passed a damnatory sentence on *any infants*; and if it has not, I am sure *we* have no authority to do it."

GAMING.

It is scarcely possible to pass an hour in honest conversation without being able when we rise from it, to please ourselves with having given or received some advantages; but a man may shuffle cards, or rattle dice from noon to midnight without tracing any new idea in his mind, or being able to recollect the day by any other token than his gain or loss, and a confused remembrance of agitated passions and clamorous alterations.

Rambler, No. 80.

A genuine Irishman is said to be one who *uses* metaphors and *abuses* the government.

Archbishop Magee, of Ireland, in a celebrated charge, after asserting that the Presbyterians have a religion *without a church*, balances the antithesis by adding, that the Catholics have a church *without a religion*—thus nullifiying at one touch of his archiepiscopal pen, the creed of six sevenths of his fellow countrymen. Never did a figure of speech make a more lively sensation.

THE ADVANTAGES OF TEMPERANCE.

A blacksmith in the city of Philadelphia, some forty years ago, was complaining to his iron merchant that such was the scarcity of money that he could not pay his rent. The merchant then asked him how much rum he used in his family in the course of a day.—Upon his answering this question, the merchant made a calculation, and showed him that his rum amounted to more money in the year than his house rent. The calculation so astonished the mechanic that he determined from that day he would buy and drink no more spirits of any kind. In the course of the next ensuing year he paid his rent and bought a new suit of clothes out of the savings of temperance. He persisted in it through the course of his life, and the consequence was, competence and respectability.

The following curious statistical account is given in the Cassel [German,] Almanac for the year 1826. Among the 100 most populous cities on the globe are Jeddo, in Japan, 1,680,000 inhabitants; Pekin, 1,500,000; London, 1,274,000; Hans-Ischen, 1,100,000; Calcutta, 900,000; Madras, 817,000; Nankin, 800,000; Congo Ischen, 800,000; Paris, 717,000; Wuts Chani, 600,000; Constantinople, 597,000; Benares, 530,000; Kio, 520,726; Su Ischen, 500,000; Houng Ischen, 500,000, &c, &c. The fortieth on the list is Berlin, containing 193,000, and the last Bristol, 87,800. Among the 100 cities, four contain more than a million, nine from half a million to one million; 23 from 2 to 500,000; 56 from 1 to 200,000; 6 from 87 to 100,000. Of these 100 cities, 58 are in Asia and 32 in Europe, of which four are in Germany, four in France, five it Italy, eight in England, three in Spain, five in Africa, and five in America. A list of the population of 24 states is given; the following is an extract: China, 264,500,000; British Empire, 136,500,000; Russia, 59,000,000; Japan, 40,500,000;—France, 31,500,000; Austria, 30,000,000; Turkish Empire, 24,500,000; Anam, 23,000,000; Spain, 15,000,000; Morocco, 15,000,000; Persia, 13,500,000; Afghanistan, 12,800,000; Low Countries, 12,800,000; Burmese Corea, 12,000,000; Thibet, 12,000,000; Prussia, 11,370,000; U. States, 10,645,000; Naples, 7,500,000; Brazil, 5,500,000.—The principality of Litchtenstein contains the smallest number of inhabitants, out of the 24 states, having only 5,800 inhabitants.

On a certain day, Louis XIV. attended church, and was much astonished to find only one of his court present. He demanded the reason of the major of the guards. "Sire," replied the officer, "I had given it out that your majesty would not attend divine service this morning. I was happy in your having an opportunity of knowing for yourself those who come hither to pay their devotions to God, and those who only came to pay their court to your majesty."

APHORISMS.

He that never changed any of his opinions, never corrected any of his errors.

Those who are united by religion, should be united by charity.

The *good nature* of a heathen, is more God-like than the *furious zeal* of a Christian.

I have always found that those preachers have most commanded my heart, who have most illuminated my head.

Most commonly the weakest are the most wilful; and they that have the least reason, have the most self-conceit.

He that has more knowledge than judgment is made for another man's use rather than his own.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

Dr Watt's Testimonies in Favor of Christian Candor and Free Inqury.

Mr Flint's Discourse on the Trinity. jan. 28.

THE PRECEPTS OF JESUS.

FOR SALE at the Office of the Christian Register, 81 Washington street, "The Precepts of Jesus, the Guide to Peace and Happiness." To which are added, the First and Second Appeal to the Christian Public, in reply to the Observations of Dr. Marshman, of Serampore. By RAMMOHUN ROY of Calcutta. This work has been often alluded to in this paper. It has been lately published by Mr. Barnabas Bates, of New York, and is now offered for sale in this city. march 11

HINTS ON EARLY EDUCATION.

JUST Published, by *J. R. BUFFUM*, Salem, and for sale at this Office, and by Cummings, Hilliard & Co. "Hints on Early Education, and Nursery Discipline" Feb. 11.

WARE'S DISCOURSES.

FOR Sale at 81 Washington street, "Discourses on the Offices and Character of Jesus Christ, by Henry Ware, jr." jan. 28.

SUPPRESSION OF INTEMPERANCE.

JUST Published at 81 Washington street, "An Address delivered before the Massachusetts Society for the Suppression of Intemperance, at their Annual meeting, May, 1825. By JOHN WARE, M. D. march 4.

BOOKS FOR CHILDREN.

THE following Books for Children have been published at the Christian Register Office, and have obtained the confidence of discerning parents, in relation to their moral tendency.

The Badge, (2d edition) by the author of James Talbot, &c.

Robert Fowle.

Lafayette, or Disinterested Benevolence.

George Freeman, the Farmer's Boy.

Joseph Ellis, the Berry Boy.

The following other valuable works, for Children and Youth may be obtained as above.

Welibeloved's Daily Devotions.

Filial Affection, or the Clergyman's Grandaughter.

The Factory Girl.

Reciprocal Duties of Parents and Children by Mrs Taylor. Feb. 11

CHRISTIAN REGISTER.

COMPLETE Sets of the Christian Register, from the commencement of the work, may be obtained at 81 Washington street. march 11

UNITARIAN MISCELLANY.

ODD NUMBERS of the Unitarian Miscellany will be supplied at the Office of the Christian Register, No. 81, Washington street. jan. 28.

PRAYERS FOR CHILDREN.

AT 81 Washington street may be had, "Prayers for Children," by a teacher, for the use of Sabbath Schools." jan. 28.

RECOLLECTIONS OF JOTHAM ANDERSON.

A FEW copies of this work remain on hand, and may be had at 81 Washington Street.

☞ ALL Communications relative to the *business concerns* of this paper, are to be addressed to DAVID REED, 81, Washington-street.

ALL Communications relating to the *editorial department*, are to be addressed to the *Editor of the Christian Register*, care of Mr DAVID REED.

TERMS. *Three Dollars* a year, payable in advance.